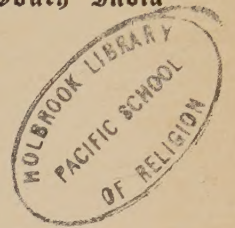


The South India Churchman

The Magazine of the Church of South India



CONTENTS

FROM THE EDITOR ..	1
THE TOTAL MISSION OF THE CHURCH ..	2
COUNSEL TO A VILLAGE PASTOR ..	4
AREAS OF COLLABORATION ..	5
PLANNING FOR THE BODY AND THE SOIL ! ..	7
FAMINE RELIEF PROGRAMME OF MYSORE ..	8
LETTER TO THE EDITOR ..	9
NEWS FROM THE DIOCESES ..	12

JANUARY 1967

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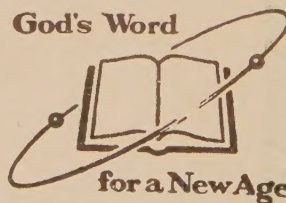
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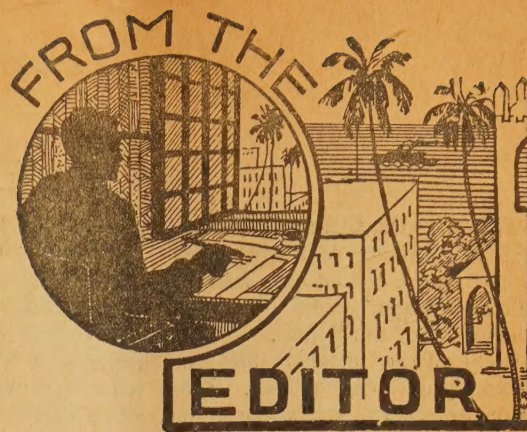
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The Gate of the Year

During the past year one of the Missionary Societies that support the CSI has been making much of the slogan of the OPEN DOOR. It is a sound Biblical theme, used by our Lord and his apostles and one that we would do well to consider as we stand at the gate of this New Year. We recently read of a Church in America where the officers linked arms across the porch to keep Negroes from entering. Inside the white congregation sang 'Love Divine, all loves excelling.' Outside Negro men, women and children knelt in prayer in the roadway. Probably the heart of everyone who is reading this story is burning with indignation. Some may even be saying 'Thank God, such a thing could not happen in the CSI.' How easy it is to fulminate against distant America, and forget what has happened nearer home. Can any of us who were at the Kottayam Synod drive from our memory that pathetic little group of so-called 'backward class Christians' waiting in the roadway? 'To no one will we sell, deny or delay right or justice.' So run the noble words of Magna Carta and the Church of South India can stand for nothing less. Nothing can now erase from our 1966 Church History that sad sequel of unopened doors, the secession of the 'Stephenites' in Madhya Kerala, but the new pages of 1967 are ours that we may write another story of opening doors and integrated fellowship. Let this be our first New Year resolution.

THE GATE OF THE SPIRIT

'Though weak and wayward, still Thy people, Lord, are we.' So we sing, and so we believe. We believe, in all humility, that God brought us together that He might do a new thing for his people through our CSI. The gate of the year is for us another gate to mission. We believe that within the Holy Catholic Church God has given to us a special apostolate of unity, that by His grace we may unlock gates of separation, undo the bolts of denominationalism, remove the barriers of segregation, and help His people to open their doors to one another in the fellowship of the Spirit and the bond of peace. As we stand at the gate of the year and look back it may seem that very little has been accomplished. Our invitation to our separated brethren in South India has gone almost unheeded. Our method of accomplishing union has been set aside for other plans which have so far proved unfruitful. There have been many schemes, but few achievements. Nevertheless the prophesying of our CSI Ezekiel has not been entirely in vain. There has been a definite change in the ecumenical valley. There has been a noise, and a rattling, and the bones have come together, with sinews and flesh and skin in certain places. But where is the breath? Ezekiel's work is not yet done. 'Son of man, prophesy now to the breath of life; give the breath of life itself this message from the Lord God: Come, breath of life, from the four winds and breathe on these slain men to make them live. So I prophesied as he had bidden me, and the breath of life came into them, so that they lived again; and all rose to their feet, host upon host.' To preach the opening of doors to one another is undoubtedly the mission of the CSI, but it is not the whole mission and it cannot succeed if we stop at that point. There must be the opening of the door to the Holy Spirit. The bringing of bone to bone is the first part of our task but it is only the beginning and all will fail without the breath. The architects of our union have testified as to how the breath came upon them as they were dealing with the dry bones of our constitution, and frustrations were



transformed into triumphs of faith. Our founding fathers opened their doors to one another and to the Holy Ghost, and were not confounded. We have entered into their labours and as we stand at the gate of the year we must resolve to seek the inheritance of a double portion of their Spirit that we may complete their unfinished task. One of the saddest comments of the past year was that of a Church leader from the West who got the impression that the CSI was now being regarded as just another denomination among the hundreds in this land. The CSI was never intended to be a denomination but a movement. How easy it has been for us to grow self-centred, to shut one door after another upon ourselves, to close one window after another, so that the light that was intended to shine out upon others no longer reaches them. John Wesley never intended that Methodism should be a separate denomination but a society within the Church for the promotion of Christian holiness. His followers took another path. It is not for us to judge but to consider.

THE DOOR TO THE WORLD

In the literature of the Missionary Society to which we have referred the design of the Open Door generally shows arrows going outward, a reminder that we must open our doors and go out to the world. This part of our mission has often been emphasised in this magazine and was never more necessary than in this coming Election Year. We cannot remain shut up in our Churches and compounds in these days of crisis. There are many to say that the Christian population is so small that it can make no difference any way. We believe that Christian citizens who open wide their doors to the Holy Spirit can let loose in the land a revolution of righteousness beyond the power of any secular political party. There is an old saying that one man with God is a majority. Instance after instance in our Bible proves it true. It is not for us therefore to stand at the gate of the year, timid and bewildered 'like a flock of frightened sheep'. Much less is it for us to think that the Christian Church is in for such a rough time of it these days that we must bolt for cover through the first open door that offers. As the CSI draws near with faith to the gate of the year there comes the ancient promise:

'A message to thee from him, who is all holiness and truth; who bears the key of David, so that none may shut when he opens, none open when he shuts: I know of thy doings, and see, I have set before thee an open door, there is no shutting it. I know how little thy strength is, and yet thou hast been true to my message, and hast not denied my name. . . Who wins the victory? . . . I will write on him the name of my God, and the name of the city my God has built, that new Jerusalem which my God is even now sending down from heaven, and my own new name.'

The Total Mission of the Church

D. A. Thangasamy

(St. John's College, Palayamkottai)

This was the theme for the meeting of the Synod of the CSI in January last year. However, those who were present at the Synod may well have asked themselves where 'Total Mission' came in either in the speeches or in the 'business' of the Synod. The 'theme' papers were almost entirely on the rationale and the Statistics of Evangelistic preaching and conversions. What little there was of any more comprehensive 'mission' in the first of the papers was taken as read and did not figure in the discussion following its presentation. One may well have got the impression that the total mission of the church was just to maintain and to extend itself.

It is not the intention here to criticise the organizers or the proceedings of the last Synod session. In its own way the session must have helped the work and the thinking of the Church. But it is to be regretted that a fine opportunity for hearing and thinking together about the total mission of the Church was not used better than it was. The result is to be seen in the fact that four Dioceses caught even a feeble vision of the Churches' comprehensive task at the Synod. Fortunately, about the same time, the National Christian Council took up the study of the mission of the Church to the world in earnest and held a National consultation for about 40 Christian thinkers and leaders of Churches at Nasrapur. The findings of the consultation have been widely publicised and Regional Councils and Churches in various parts of the country have been encouraged to translate them and study them in respective and congregational groups.

It is a matter for satisfaction that a few dioceses at least have taken the study and pursuit of the total mission quite seriously. In one diocese, for example, the Nasrapur Findings have been translated and used as study material at meetings of the clergy and week-end Conferences for the laity. In another diocese the Findings have been used for consultations at which their implications for that diocese have been spelt out in statements which might become the basis for restructuring the congregations and reorienting the work of the diocese in general.

It would be useful for any Church or Christian group that is only now beginning to interest itself about 'total mission' to know something of the intensive thinking that has already been done on the subject under ecumenical auspices. Hence this attempt to make a very brief survey of basic convictions and insights regarding the total mission of the Church which have emerged from the thinking and experiences of those who have dedicated themselves to this quest.

The new and vigorous thinking on the wider Christian responsibility for Society may be said to have been inaugurated with the Oxford Conference of 1937. Since then under denominational and ecumenical auspices, in isolated groups and representative assemblies, and among both Protestants and Catholics, men and women have been seeking for clearer light on the part the Churches must play in the fulfilment of God's purposes for man and society. And it looks as if at the recent World Conference at Geneva, there has been a changing of gears, as it were, in the drive for a fuller understanding of those purposes. But in most of the Churches and congregations the world over even the first gradient of Christian social action for which the thinking has been done so far—has yet to be traversed. For the sake of these Churches and congregations, therefore, it is desirable that we should take stock of the insights already gained by

Christian groups so that they may be helped along the first lap of their missionary adventure into the 'secular' world. Thinking our Christian social responsibility may go on outstripping its implementation more and more. But without implementation the thinking may lose all its bearings among the realities of Christian experience and of the every-day life of the Church and become merely an exercise in 'linguistic analysis' or some such intellectual subtlety. This does not mean that we should cry 'halt' to the process of thinking—which in any case is impossible as long as man has a mind—but only that we must make sure that further thinking proceeds along sound and profitable lines by trying out the findings that have gathered so far.

The first basic conviction that has emerged from the ferment of thought that has taken place so far about the mission of the Church is that it must not be conceived in relation to isolated verses from the Bible, but to the Central Biblical theme of God's choice of men and peoples to bear his mission to the world. The mission of the Church is therefore, seen to be continuous with that of the chosen people of Israel and of Jesus Christ, 'The true Israel' himself. That mission, beginning with Abraham, was to be the medium of the revelation of God's nature and the way of life He has ordained for men and also to be the channel through which His love and grace and power would flow out into the world. Israelites were not to look upon God's choice of themselves as the conferment of prosperity and special privileges as a result of which they could look down upon the other nations of the world, as 'lesser breeds' or as 'dogs under the table.' But they were to live and even suffer in such a manner as to bring the blessings of God to all other nations in the world, and enable them also to become the people of God. In the same way the Church also exists for the world and cannot live for itself. Perhaps all the factions, heresies and other troubles in the Corinthian and Galatian Churches that distressed St. Paul arose because these Churches had little thought of mission and turned all their attention upon themselves. 'The Church is mission' and mission cannot be to the self. It is significant that our own Church is called the Church of South India and not that of this or that body of Christians. For it exists for all the people of South India and not merely for the three or four per cent of them who are technically recognised as members of it. And its duty is to the ninety odd per cent outside its composition rather than to its own technical membership.

A second basic conviction following from the first, is that mission is to be directed to man and society in the complexity and many sidedness of their existence and not to a theologically and arbitrarily isolated entity within him called the soul or dimension of its existence called the spiritual. It is man and the world that God created and loved and sent His Son to redeem and not any 'spiritual' or immortal elements in them. The Old Testament, the Text book of mission for chosen Israel and Jesus are intensely concerned with man's life in this world and the redemption of that life by the power and grace of God. They make no divisions between sacred and secular, spiritual and material, soul and body, but address themselves to the whole man and to all his concerns in the world. Any attempt to confine the Gospel to narrow 'spiritual' areas alone is not only to ignore the comprehensive nature of God's redemption to deny him sovereignty over all of life and the whole world. Hence the

new or renewed understanding of mission as an impact upon the whole man and the totality of his life in society and the universe.

Implications of 'total mission'

It is easy enough to invent slogans and to get bewitched by them into the illusion that they have crystallised a philosophy or a faith and made courses of action obvious. 'Total Mission' may be a fine and fashionable ecumenical phrase (which might be taken up one of these days by secular Governments) but unless the implications are probed and exhibited in fairly distinct outline it may cause as much confusion and frustration as the clichés 'democratic socialism' and 'white man's burden.'

It would be presumptuous on the part of any Christian writer to think that he has come to know all the implications of 'total mission'. Nor could any Christian body claim to have said the last word on it. In fact, all those who are engaged in the quest for it have a sense of perplexity and would feel utterly crushed by it but for their Christian hope that the Holy Spirit is guiding them farther and farther into the realms of truth. At the present stage, they would only claim that the particular application of insights and the practical objectives to be pursued are only very dimly discerned as yet, but that the general lines along which they are called upon to direct their effort have been made fairly clear. The rest of this article will be an attempt to indicate these directions, which, for the sake of easy classification, will be denoted by the words 'humanity', 'community', and 'secularity'.

1. *Humanity.* The gospel is of God, but it is to man and for man. The mission of the Church too, is of God, but to man and for man. This is illustrated by the parable of the Good Samaritan which concluding with the injunction 'Go and do thou likewise,' answers the lawyer's first question about duty as well as his second about who one's neighbour may be. The wounded man is intentionally left without name and nationality; his anonymity cuts through all traditional and exclusive concepts of neighbourhood, relating the Christian and his duty to every man whose needs ought to come within his notice. The spirit of this outreach may be illustrated by the Philanthropic missionary movements of the last century and Albert Schweitzer might be said to have been the acknowledged embodiment of it in this.

In addition to concern for all men 'humanity' also implies attention to the total needs of the individual man. The present century is happily the time when 'submerged' groups and nations of men are being lifted out of a sub-human existence to which they had sunk on account of prejudices, injustices, and ignorance. But it looks as if the majority of them have found deliverance only to have their humanity re-submerged—this time under the 'vast impersonality of urban society' and the prevailing 'anonymity' of man in industry or in bureaucratic control of society.

Man seems to emerge from age-old bondages only to get entangled in new ones such as have been created by the new ideological, political and economic systems.

In the struggle for human dignity gallant groups of Christians—though not the Church as such—were pioneers. They were the first to go out to break the fetters of slavery and superstition of peoples not related to them by race, country or religion. Some of them also fought to secure human dignity for 'factory hands' who were reduced to the impersonality of 'labour' and exploited like beasts of burden. In recent times, however, the leadership in this humanitarian task has been lost to statesmen, social workers and leaders of labour movements, who are mostly outside the Church. It is the responsibility of Christians, therefore, to take their share in these movements of liberation and also to provide the spiritual seasoning that will keep them from partiality or excess and from the destruction of ethical and social values that become jeopardised in any struggle. Hence the need for Christian 'presence' in trade unions, panchayats, politics and every kind of association of men and women.

Humanity can remain human only so long as it can see meaning and purpose in life. Traditional societies gave their members a sense of meaningful existence, even if it was no more than that of fitting into place in a social system like the joint family or a hereditary occupation. But unemployment, rootlessness, atomisation of urban society, the very affluence of economically advanced countries have all tended in different ways to rob life of meaning and give rise to social and psychological maladjustments. Either because man cannot hope to get what he desires or because he has got all that others in the world may go without, he does not see anything worth living for and his own life appears trite and senseless to him. Psychologists, sociologists and the custodians of law and order are exercised over this problem and its manifestations in spectacular forms like mass juvenile orgies of violence and in morbid ones like suicide or motive-less murder. Thus the restoration of meaning and purpose to human life in the newly forming nebulous communities of today is another task in which the Church must work with those who are already engaged in it. These can be no more valuable insights for social, moral and psychological rehabilitation than could be found in the mind of Christ who came to make man at one within himself as well as with his fellowman and his God. Through its members the Church must, therefore, explore openings for creativity and service for both individuals and communities of men. To do all this the Church must evolve service squads—like certain Catholic groups already at work which would sensitively detect the needs of people and effectively meet them.

(To be concluded)

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RETREAT

A Retreat for men and women will be held at Vishranti Nilayam 13, Cubbon Road, Bangalore, from the evening of February 27th till the morning of March 3rd.

Conductor The Reverend K. Sharp, Cambridge Mission to Delhi.

The inclusive charge is Rs. 25. Mattresses and pillows are provided but retreatants are asked to bring bedding and mosquito nets. Hymn books and copies of the Book of Common Worship are provided. Those who wish to attend are asked to send their names to Sister Beatrice Daniel, Vishranti Nilayam, 13, Cubbon Road, Bangalore 1, not later than February 15.

Silence will be maintained throughout.

Counsel to a Village Pastor

By REV. S. JOHN

While I was reading the editorials of the *N.C.C. Review* of June-July 1965, my attention was fixed on 'A problem demanding serious Thought'. With roused curiosity and wrapt attention I read it. It is about the pitiable condition of a poorly paid village Pastor. As I read his letter published separately in the same issue I began to ask myself these questions:

Does the Pastor live on salary alone? Is he having only five children? Does he have any other source of income either from the grown up earning children or from church property or own property? How old he will be? I can very clearly see that the church is strongly supporting him as his five children are admitted to the hostel and they are given free education by the church. Is it not to be included in his salary? Is he not better housed than his neighbour a school teacher who will be away from his home and will be living in a rented house or lodge? When we consider a Pastor's salary it is not enough to calculate on the basic salary he gets in hand in cash. Other items such as the free quarters, compound income, church helps, etc. are not to be overlooked. It may be true that from the particular congregation he serves, he may not be getting adequate financial support. But he should be thankful for the help he is getting from the church. In Kerala where I am working there are Pastors who get less than what this particular Pastor gets and are blessed with larger families. Yet most of them feel they are wonderfully guided by God.

I am further attracted by the concluding remarks of the Editorials which place before us certain puzzling problems. The first is, whether we shall have a tent-making ministry to supplement the low income. In this connection I would like to draw your attention to the article by Rev. Leslie E. Wenger, 'On Ideas about the Christian Ministry extraneous to the N.T. which are current in India' published in *N.C.C. Review* of January 1964. He says 'Only too often the tent-making has taken most of the time and the ministry has had very little part, the cows prevented his touring in the district and so on. One might say that the old story of the Camel and the tent is reversed; the tent has smothered the camel of the ministry. At this stage we only call attention to the fact that the tent-making manifestations are extraneous to the principles of the N.T.'

Although I don't wholly endorse Mr. Wenger's view, his opinion must receive attention and consideration especially at the present time when there is too much talk and diverse opinions concerning the nature of Christian ministry from financial point of view. A village Pastor is a watchman of the village flock. He must be ever present in his watchtower and be alert lest the enemies come and rob off the sheep. He is also the prophet in the village which does not mean he is a foreteller of their fortunes but a forth teller. He has to teach them and warn them of the ways of God as set forth in the word of God lest worst things befall them. In this sense his is a prophetic or teaching ministry rather than a tent-making one which will scarcely leave him any spare time for study and concentration for his work. A leader of our youth was emphasising that at present our young men urgently and badly need a teaching ministry for they express their glaring ignorance in the elementary truths of the religion they profess and proclaim. The Master Himself was a learner before. He was a teacher. He who teaches must first be a student and he studies that he may teach.

Another suggestion made in the editorials is as to whether it is desirable to have an itinerant ministry. We have enough evidences of such ministry in our wandering evangelists. In view of present settled congregations such a ministry cannot cope with the high ideals of ministry of 'Cure and Care of Souls'. Then the editorials want us to try celibacy which as a general principle we cannot accept, chiefly because unless the Pastor has a family his ministry will not be suitable to the whole Christian family as the Pastor's wife has much to do in the parish if she has time and mind to do so. It is better to marry than to lead a suspected and tempted life.

Nowadays Pastors resort to one ingenious method to alleviate financial strain and suffering by choosing an employed woman as their life companion. I am not bent upon discussing the advantages and disadvantages of allowing the wives to go out for work. I sincerely ask my colleagues these humble but relevant questions. 'Is it not on account of financial considerations we are doing so? Does not the absence of our wives from our homes instead of helping hinder our daily routine of works? Will it not upset our home life also? Is the wife going out for work a real companion in life and work of a pastor? How far could she help in the parish work in visiting houses, contacting women in their homes and helping them in their difficulties? ... Consider!'

Who is to support us? Matthew 10:10 says 'The labourer deserves his food'. The emphasis is first on 'Labourer' and then on 'food'. W. Barclay gives a striking incident of a Pastor who served solely for gain. 'There was trouble in the church of Ecclefechan where Thomas Carlyle's father was an elder. It was a dispute between the congregation and the minister on a matter of money or salary. When much had been said on both sides Carlyle's father rose and uttered one devastating sentence 'Give the hireling his wages and let him go'. We are not hirelings. We are ambassadors for Christ and co-workers with God. He is our pay Master. The 9th chapter of the first letter to the Corinthians throws light on the problem. 'Do you not know that these who are employed in the temple service get their food from the temple and those who serve at the altar share in the sacrificial offerings?' In the same way the Lord commanded that those who proclaim the gospel should get their living by the Gospel. 'For if I do this of my own will, I have no reward. What then is this reward? Just this. That in preaching I may make the Gospel free of charge, not making full use of my right in the Gospel' (I Cor. 9:12-18).

Is it because of lack of knowledge in stewardship that our churches fail to pay adequately our Pastors? Our people know it very well. Once we had the custom of missionaries and the mission bodies paying the workers or in other words paying from the centre which deprived them of the privilege of local payment. Now in certain places there is the system of subsidizing the pay from the central funds. Such schemes of centralization with a view to a better payment to the church workers stem the tide of local or individual contributions. Our people have come from the background of paying due respect and regard for the Guru and pujarees (Hindu Priests). The Pastor now becomes 'Theirs' instead of 'Ours'. Education in stewardship is necessary but primary concern should be to educate our men to be better citizens of the kingdom of God. Unless one surrenders himself to the will of God he cannot

understand the meaning of stewardship. W. Barclay has very effectively expressed this. 'The aim of Christianity is not so much to change conditions as it is to change men, for if men are changed the conditions will inevitably be changed; but if men are not changed the conditions will certainly and inevitably relapse into the old ways or become progressively worse.' 'But seek first his kingdom and his righteousness and all these things shall be yours as well.' We are advised first to seek his and not our kingdom and then other things will follow.

What is our reward for our labours for Christ? I want to draw your attention to Peter's anxious question as given in Matt. 19: 27. 'Lo, we have left everything and followed you. What then shall we have?' Jesus said to them, not to Peter alone: 'Truly the son of man shall sit on his glorious throne. You who have followed me will also sit

on twelve thrones . . . will receive a hundredfold and inherit eternal life.' What is this eternal life? 'A man is not a Christian if his first concern is pay. The Christian works for the joy of working and the joy of serving God and his fellowmen. It is the paradox of the Christian Life that he who aims at reward loses rewards and he who forgets reward finds reward'. 'Whatsoever you do, do it heartily as unto the Lord and not unto men for you serve the Lord Christ.' 'Your father who sees in secret will reward you.' So, 'Do not be anxious about your life. What you shall eat or what shall you drink, nor about your body, what you shall put on . . . ' and your heavenly Father knows that you need them all.' 'God will provide'. Experience speaks.

(Another article on 'What kind of Ministry we need now' will follow.)

Areas of Collaboration

(An address given by FR. MURPHY, of St. John's R. C. Seminary, Hyderabad, at the Retreat held by the Hyderabad-Secunderabad C.S.I. District Church Council on October 21st 1966)

'There have been few times in the course of the Christian era—20 centuries in duration—when so ardent a longing has been felt in human hearts for the unity desired by Christ'. So spoke Pope John XXIII.

This ardent longing, which Pope John the XXIII spoke about, stresses for us the need and importance of a 'getting together' as Christians. Such was the desire and prayer of Christ himself, that his followers should present to the world a unity.

' . . . that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou hast sent me'. John 17: 21.

'That the world may believe . . . ' that is our task; the conversion of the world to the gospel, to the good news of Christ. What scandal, then, must the division among Christians give to the world and to the whole of mankind?

'Without doubt, this discord openly contradicts the will of Christ, provides a stumbling block to the world and inflicts damage on the most holy cause of proclaiming the good news to every creature'. (Vatican Council II—D. on Ecumenism. No. I)

Christianity has taken pains to come to meet agnosticism and humanism for example; why not then with our separated brethren, glorying as they do in the name of Christian? The need, therefore, and the importance of fostering unity/togetherness among Christians is so glaring. There must be collaboration: there must be co-operation.

And yet a word of warning—not that I wish to appear as a prophet of doom—not at all. BUT, for a genuine and true togetherness, candour and truthfulness are as essential as respect.

No. 1. From the Catholic side, in many areas of co-operation the guidance of the bishops is necessary, by virtue of their link with Christ, through an unbroken succession.

This means for us, that in many matters, it is only with their approval such co-operation can take place.

No. 2. Great care must be taken to consider the mentality of the people concerned. It varies from place to place. What is their state of preparedness

for such co-operation? This can even apply to ministers and priests!!! Here in all frankness I must admit that I can only speak from my own experience as a Catholic; namely, that there are some Catholics, who in spite of Vatican Council's decree on Ecumenism, are not mentally prepared. Such people must be gently fostered to a greater openness towards unity. I mention this not to dampen your spirit of unity and co-operation but, so that you will *not* go in upon yourselves again, if you come up against a narrowmindedness among Catholics, when you do come forward with proposals for co-operation.

Lastly,

No. 3. There might be a danger of over-optimism.

What I mean is that we try to kid ourselves that there are no differences—because there are and at times, they are directly opposed to one another.

However, harping on this in the past has produced no results. Let us learn from history!!

Besides, there are many areas of agreement among ourselves, united as we are in Christ through baptism.

So, from the outset, let us remember that for the Catholic policy—certainly on the larger level and to some extent on the lower levels also—the policy will be guided by the Bishops who are aware of the problems and from their knowledge of the overall picture will lay down the lines of ecumenical co-operation; further we must temper our zeal with caution since the general mentality of older people—and these are the rulers for a few years yet—has been directed in another direction for a long time.

The Possible areas of Co-operation

(A). The possible areas suggested by the conciliar document—the decree of Ecumenism—are briefly as follows:—

1. Study groups between competent experts from different Churches and Communities, in order to explain the teaching of its own Communion in greater depth and to bring out clearly its distinctive features. Such a

coming together can only lead to a deeper appreciation of one another's teaching and religious life. (Ref. cf. No. 4)

2. In prayer:

As for instance, the Bible that we share in common. Prayer Services for Christian Unity and perhaps, even Bible Services on the most fundamental of Christian themes.

3. Co-operation in the socio-economic field:

'Such co-operation which has already begun in many countries, should be ever increasingly developed, particularly in regions where social and technical evolution is taking place. It should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of the gospel principles to social life and the advancement of the arts and sciences in a Christian spirit.' (No. 12)

We can think for example of land-development schemes and other such like schemes.

Also, may be added to these:

4. A Common Bible—an identical text for all.

5. Common Apostolic Institutions and Enterprises, as for instance the Henry Martyn Institute for Islamic Studies, etc. . . .

All these possible areas of co-operation mentioned above require either the right man in the right place or the out-lay of money or a place of worship. Such are, therefore, in the hands of the respective Bishops and authorities in these fields. On this wide plane with these larger issues quite an amount of co-operation has already been started, but for people like ourselves meeting here today we will not be able to do much at those levels. Our part is, perhaps, much more one of prayer for the success and fruitfulness of these ventures, and our individual hard and expert work if we are called upon to do anything with them.

So let us turn to the less elevated problems, perhaps the less far reaching areas of co-operation, but for all that, they are questions that we can see and answer in our own small way. Let us make no mistake about it—the following are not points that we can sit and look at, murmuring perhaps that we wish we were in charge and could get on with the job. For these points ARE in charge, since they concern our daily lives, our meetings with people on the bus or in the street, the way we spend our hours of leisure. These points may not be world shattering, but co-ordination and unity in them will indeed shatter the world.

(B).

No. 1: a M U S T—simply a Must, for without it there genuine unity and collaboration,

namely: Christian kindness between one another.

Have you ever stopped short when someone is introduced to you as a Catholic?

I ask the question, because I have when introduced to a Baptist or Anglican.

Can it be because of an automatic unchristian reflex of distrust? a complete lack of love and respect for the other?

What is your relationship with Catholics?

Do you go out of your way to approach them? to help them? to talk to them?

One Catholic layman reflecting on the new spirit summed its meaning up for himself as follows:

'It means I shall have to forsake the cosier aspects of my clubby little Catholic life. I shall have to learn

more about my non-catholic neighbours and reach out to them heart to heart. It means I shall have to abandon the superficial, and trace out the waters of unity to their very source. The love of Christ . . . is not strictly parochial property.' (*Our Family*: Feb. 1963. p. 9)

Would that there were more Catholics of like mentality!

But, What About Us?

This calls for a complete eradication of bigotry and distrust; and the only power that can uproot such vices is the power of Christian love . . . basic Christian kindness to one another. It may take time . . . on both sides . . . due to prejudices, wrong attitudes and complexes;

But, Start We Must!

'What each one of us must do is to draw upon the gospel and make it the inspiration of our whole life. Our life must be truly the mirror of the charity of Christ; it must be filled with love for God and men, our brothers, on the individual and family level as well as on the social and international level.'

Such is Cardinal Leger's admonishment to his people in 1962: Let us also take it to heart.

2. We must be informed and inform ourselves:

To be informed:

I am thinking of information on a non-expert level.

Be careful! that is, talks by experts for non-experts.

We must be wary of the ill-informed lecturer. He never does much good—and sometimes, misinforms!

To be informed calls therefore for an exchange of speakers and articles.

To be self-informed:

By our own reading and study in a spirit of fidelity to truth and good-will, there must be a self-information.

Important too in this sphere is information exchanged at a family and social level. Inviting Catholics home, for it is often in such homely discussions over a meal, one learns quite a lot about the beliefs and religious attitudes of others.

The wisdom of this necessity of being informed and of self-informing is seen in the vacuum that has existed in all of us concerning the beliefs and the insights of other communions.

My own experience:

Recently on the train from Manchester to Glasgow: a young gentleman in the same compartment. He was a Baptist and just starting his studies for the ministry. After a rather shy approach—on both sides—our talk developed into a rather deep theological discussion. Yes, we differed and respected one another's differences. BUT, my own eyes were opened at what we actually did agree on regarding grace and conversion to Christ.

Ignorance of others' beliefs and religious attitudes is often a major stumbling block to collaboration in a spirit of mutual trust and kindness.

3. A Co-operation in Charitable Organizations:

Just think of the useless multiplication in their administrative staff—Often, also, a needless doubling in their expenditures!! You know Christmas isn't far off!! Think of the greater effectiveness—the vaster field of

[JANUARY 1967

operation which might be achieved through such a coming together.

True, there will be difficulties.

Difficulties, for instance, as to who should be the recipient of such charities. What initiatives in their infancy and even after their teething troubles, do not experience such problems?

And if there is ever present that fundamental Christian kindness and trust in one another, then such difficulties can be catered for and an answer must be found by agreement.

4. The Advancement of the Arts and Sciences in a true Christian Spirit.

Such a common Christian cultural group for music,

dramatic and art, would I am sure benefit both our own communities and the whole community of the twin cities, e.g. the production of radio programmes.

A final word :

Throughout any and all such meetings, whenever possible, prayer should start and end such encounters.

These, then, my friends, are my suggestions. While we know the large areas of co-operation, let us also remember the small ones—the ones that we can and must do something in. Our own circle of friends, a co-ordinated charity for a spectacularly Christian feast as Christmas, the social and cultural links that all of us need to foster.

Thank you for inviting us here today

Planning for the Body and the Soil!

By W. L. MASILAMANI, M.A., F.R.E.S. (LONDON)

'Is the Church responsible only for the upkeep and development of the soul of her members? Is she not responsible for the development of the body as well?' These are the questions that have been repeatedly occurring to me during the past several years; and, the repeated answer I have been getting from within, is an emphatic 'Yes', 'Yes, the church should indeed be responsible for the development of the body and the soul alike of her members'. In other words, the church should at least be concerned with the material growth of her members as much as she is, with their spiritual growth. But I waited for a climate to initiate this idea in Christian thinking. I feel the climate is favourable now; for the need for the church to concern herself in the material growth of her members has never been felt more actually than at present. The country is experiencing an economic crisis. Every individual needs an augmentation of his income to get over the crisis. Under these circumstances the church has a positive role to play. She can no more be just a custodian of the soul alone. Her interests should be about the body as well.

This is no revolutionary idea. The scriptures bear ample evidence of this concept. May be, the ancient church Organisations had not been directing their efforts to the material growth of her members as much as they did for the spiritual solidarity. Nevertheless, the Gospel itself is one for the body and the soul alike. Jesus had never discarded the needs of the body. He cured the lepers and the sick, he made the blind to see, and the lame to walk. He never wanted to let go the hungry multitude. He cared for them. He was anxious that they should not faint on the way. He fed the multitude. Speaking on the question of serving God, he says most emphatically that the act of relieving the hungry and the thirsty, taking in the stranger, clothing the naked and taking care of the sick and the suffering, when done even to the humblest of brethren of our society, is service rendered unto God. I am therefore inclined to feel that the organisations that are responsible for the extension of the Kingdom of God on the basis of the Gospel of Jesus would be discharging their responsibility in the fullness of the spirit of the Gospel, if only they concern themselves or at least care for the material prosperity of their members, even as they care for their spiritual growth.

Further, such a care or concern is all the more necessary to make the Indian Church completely self-sufficient. The church functions on the finances contributed by her

members, and if this contribution is to increase, as it should, the economic status of the members should grow; and any care or concern taken, or a guidance or assistance given in order to facilitate this growth is but a positive action that demands the approval of all.

I am not trying to say that the Churches should become business organisations. All that I suggest is that churches should concern themselves at least to some extent, about the material growth of their members. They may just guide or assist or advise the members in their efforts to improve their economic status.

The majority of the members of the Christian Community are poor. They are, by and large, less conscious than others about the opportunities generated around them through the economic Plans of the Nation. They certainly need guidance and even assistance to enable them to avail of these opportunities in order to better their economic position. This can be done in an organised manner.

The Diocesan Office or the Central administrative office of a particular church should have a Planning Cell in it. This Cell should be entrusted at the outset with the task of collecting statistics to facilitate a study of the economic potentiality of the Community. Data on the socio-economic aspects of the families should be collected. In other words, particulars of the members of the family, their age and sex, employment and unemployment, aptitudes and interests, qualifications, financial resources etc. etc. of each family should be carefully collected. These data when analysed and tabulated, would present the scope for planning the economic growth of the community in the context of the schemes made available by the Five Year Plans of the Nation. For instance, if the data revealed that there are about twenty-qualified drivers of automobiles in the Madras Diocese who are unemployed or under-employed or who are employed in jobs where their talents and initiative do not find adequate expression, then the Planning Cell may guide them to organise themselves into a co-operative society say for plying taxis in the city. They may be directed to avail of the financial and other assistance provided to such enterprises by the Government, and thus help them become potential earners in the Community. Care should however be taken by the Planning Cell to see that none of the enterprises so suggested gets in clash with the spiritual growth of the members concerned, so that, in time to come, society around us would realise, that the Christian business unit would always be fair and honest in their deals under any circumstances.

Besides the collection and study of data, the Planning Cell of the administrative unit should keep themselves abreast of the latest developments in the Nation's economic planning. They should be posted with the particulars of opportunities available under each Plan scheme and in each sector of the Nation's economy. They should also be in a position to anticipate opportunities so that they

may be effective guides to the members of the community. This cell, in the initial stages of its development, may seek the voluntary advice and assistance from the economists and affluent businessmen of the Christian community.

I present this proposal in the hope that it would provoke thinking on constructive lines for the welfare of the Christian Community.

Famine Relief Programme in the Diocese of Mysore : Church of South India

Last year, about this time, the Bishop received a telegram from one place as follows :

RAINS ABSOLUTE FAILURE : PEOPLE STARVING : PRAY IMMEDIATE HELP.

A little later another message was received from another place :

DROUGHT OF MAGNITUDE INDESCRIBABLE : MISERIES OF THE UNDER-PRIVILEGED IN VILLAGES OF CHAMARAJANAGAR AND TALAVADI.

These cries for help which came from many places, vividly underline what Mr. Cera, Officer on Special Duty for Emergency Relief of the Government of India, Ministry of Food & Agriculture, had said : 'the drought that India is experiencing is one of the worst droughts in recent history.'

In response to these messages the Bishop paid visits to make on the spot observations, and as a result, he set up Ad Hoc Committees to discuss ways and means to provide aid to the affected areas. The Executive Committee of the Diocese keenly felt the need of an organized body to implement this programme, and in November 1965, the Rev. David J. Harris, who is also an Engineer, was appointed as the Director of Famine Relief Department.

Working Out A Plan

An appeal was made throughout the Diocese and to supporting Mission Boards asking for funds. The response at first was slow, probably because the appeal coincided with the Christmas season, but gradually donations, both large and small, were received from individuals, pastorates, schools and other institutions, from home and abroad. One thing that deserves special mention is the generosity of those pastorates in the drought areas who subscribed to the Central Fund though they were in poverty.

Thus, with only Rs. 3,000 in hand at the beginning, work was started and local famine relief committees were set up in such areas as Bellary, Mysore, Kolar Gold Fields, Chennapatna, Tumkur, Hassan, and Shimoga. These committees also included non-Christians. From the findings and recommendations of these committees it was decided to pursue the following plan :

1. Where the situation required it, people should be given direct gifts of food ;
2. Where the situations allowed, ways should be found for providing employment for those, who because of drought conditions, were unemployed.

Help from CORAGS

(Self-help is the best help)

The situation became worse as time went on. The Government recognized many areas within this Diocese as being in

a state of famine. At that crucial period, the National Christian Council of India, through the help of many churches and relief agencies, at home and abroad, launched a 'Crash' programme for widespread relief, to which the Diocese was more than willing to offer its co-operation. The Committee on Relief and Gift Supplies of the NCC of India (CORAGS), in addition to their normal feeding programme, adopted the following two objectives in their 'Crash' programme :

1. To provide food to local bodies who would distribute it (preferably in cooked form) to children, nursing and pregnant women, sick, infirm, and the aged.
2. To provide food grains to people who were poor and needy as payment for work done by them.

One important feature of the programme was that these benefits should be bestowed on everyone without distinction of caste or creed, even a whole village or community. The food offered was 18 lbs of grains per person with a maximum of 90 lbs per month to a family unit.

Under this programme the work was started and continued till now. We have planned to continue this programme up to December, but requests have come pouring in to continue it, at least up to May 1967, as the harvest of this year has not been satisfactory.

Up to last month 30 villages were having Ganji Centres with about 2,05,000 beneficiaries. 14 more villages were added under 58 work projects such as road construction, tank and well repairs, bunding, drainage, etc. involving the employment of 5,180 people. In addition, 26,000 members of the families employed were being fed. In all these, the Famine Relief Department has arranged for CORAGS food supplies to be given to over 50,000 beneficiaries.

It was observed when visits were made to some of the places that it would be more beneficial both to individuals as well as to the village community if work projects were organized, as this would definitely provide them work as well as food. Instructions were issued to employ one member from each family and to give 3 lbs per day as ration. Though this was little compared to what they would get outside, yet their bread was provided, not as charity but as a 'bonus'. At present we have more than 100 projects with 8,000 employed and 33,000 and odd beneficiaries.

Dying We Live : Students' Work Camps

During the last summer holidays an attempt was made to experiment how far students could help in these projects. The Student Christian Movement of India came to the aid and issued forth a call to which 15 college students responded. They stayed at Hadya and Kastur, in Chamarajanagar Taluk, where they spent three weeks and there they proved to be constructive elements in the society. Before going to the camp-site they assembled for

[JANUARY 1967]

two days for an orientation course which greatly helped them to understand the situation in the villages where they were to work. The course also included devotions, Bible studies, etc. With the help of the villagers they reconstructed roads, cleaned tanks, dug channels, etc. and also helped in distributing Ganji and grains. They spent their evenings visiting villages, discussing the problems of the villagers, helping and entertaining the village folk. One noticeable, but helpful, feature of the programme was to take a census and to find out the economic, social condition background of the people. Sanitary conditions and water problems were also studied. They submitted a report containing the number of wells, irrigation tanks a village had, their depth and the need of wells, in a particular locality. They held consultations with the heads of the villages, panchayats, taluk boards, and also Block Development Officers.

This experience provided the students with much educational value as previously they had not known anything about the conditions prevailing in the villages. It also provided useful information for future famine relief, well-digging, etc.

Their stay in the villages was great Christian witness, and we thank God for helping the students to tackle the jobs assigned to them.

An Ecumenical Strategy

At this stage AFPRO came into the scene—Action for Food Production—a joint organization of relief agencies—a non-profit joint service agency in India for food production—to afford technical guidance and for co-ordinating support with other voluntary agencies. Sri Ashoka Mehta, Minister for Planning, Government of India, recently inaugurated this new organization at Delhi. The AFPRO is specially concerned with the development of water resources, the procurement and distribution of fertilizers, seed and pesticides, the development of credit facilities and the improved use of the land.

A result of this was that our Director, the Rev. David J. Harris, became interested in the plan to develop water resources for the benefit of all communities, and went to Maharashtra where the 'TIGER' drilling rig was being used. This machine is able to move along the road at 20 M.P.H. like a car and within a few minutes will be ready for operation. It will drive a $4\frac{1}{2}$ inch drill through the hardest rock at the rate of 9-12 ft. per hour, and on other soil 22 feet an hour.

The Rev. David Harris is now in England, where the

TIGER is manufactured, learning to operate the machinery. The World Council of Churches has promised to donate one such machine for the Mysore Diocese. When it is brought here we will be able to meet the great demand for water facilities for irrigation and drinking. The cost of the operation may be between Rs. 5 and Rs. 8 per foot, and for those of a higher standard of living the cost may be higher. In this way the machine will benefit people of all communities on a non-profit basis.

Encouraged by the success of our Summer Work Camp for Students we have now arranged for more work camps in 9 centres. A preparatory conference is arranged to encourage students to think not only in terms of social service but also of the religious significance of service to the needy, together with the sociological and ethical implications of such a programme. At these work camps, the more important task is to collect definite requests for the Bore-well, and a detail survey of the village life for the proposed operation of TIGER in March 1967.

One of the highlights of this camp is that it has an ecumenical bearing on the work camps where 30 Roman Catholic students are participating and their leaders have co-operated with us in the preparatory conference. At this stage when we hear of student strikes, this programme will greatly instil into the minds of the students the challenge to do greater service to the country. By having direct experience of the famine situation in many of our villages we hope that they will be moved to render their best to lessen the sufferings of the villagers.

What is the Motto of our Service?

Mr. Ashoka Mehta in his address to AFPRO had challenged the Christian Churches. He said, 'if Christian Churches claim to have the spiritual understanding, the spiritual agony, and feel the agony of Christ on the Cross whenever humanity suffers, it has to be proved by action, not words', and we would like today to say that in our humble efforts the Diocese has accepted this challenge, and it has attempted to prove its worth, its name, by this humble service to the Glory of God, for He has said 'as much as ye did unto the least to my brethren, ye have done it unto me.'

N. C. SARGANT,
Bishop in Mysore,
Church of South India

M. M. DUKE,
Acting Director,
Famine Relief Dept.,
Mysore Diocese, C.S.I.

Letters to the Editor

I. THE BIBLICAL WITNESS

Dear Mr. Priestley,

I wish to thank you for your generally restrained reply to my editorial in the July issue of *Biblical Witness*. Further, I wish to clear up very quickly, if possible, a number of things that you mentioned in your reply. I apologise to you for mis-spelling your name. The year of your entry into India was taken from the 1959 edition of the *Christian Handbook of India* and, if it is as inaccurate as my own, it could be off by six years. The figure of 40,000 for those leaving the Central Mysore Diocese is taken from *The Guardian* which has CSI men on its editorial board. The figure differs considerably from CSI bishop M. M. John's estimate of between two or three thousand. I have steadfastly refused to

quote even larger figures given by some. In the matter of your ordination vow, I shall be happy to correct any detail you may care to draw to my attention. I followed the vow of the Church of England, the substance of which is followed by other episcopal churches such as the Methodist Church, under which, if I read the older edition of the *Christian Handbook of India* correctly, you first came to India. If any 'lying Ananias' has contributed to the pages of *Biblical Witness* we are ashamed and will hasten to make any needed correction for we do take responsibility for the opinions expressed by contributors to *Biblical Witness* and could not with conscience make the statement that appears on the inside cover of *The South India Churchman*, 'Opinions expressed by

contributors do not commit the CSI.' Opinions expressed in *Biblical Witness* do commit us unless we specifically say that they do not. This is, I believe, the strength of the separated testimony—for having far greater denominational differences than exists within the CSI, we can agree on a far greater area of Bible truth. See our doctrinal statement which I have enclosed.

Another thing I trust we may be able to clear quickly is the matter of our attitude. If you have taken us to have assumed a 'holier than thou' attitude; to that extent, we have failed. We are only sinners, saved by grace, seeking to hold forth the doctrines of grace in a day when they are clouded by compromise and openly denied. True, the Canaanite and the Perizzite are in the land and we trust by God's grace that they will continue to turn to the Gospel as they have, despite denominational differences, the past 2,000 years—not because of a nominal unity, but because of a spiritual unity in the presentation of the Word of God—not as a book of myths, but as the very Word of God. We do not gloat over the schism and doctrinal error of any poor sinner. We do, however, rejoice in those who declare that they are turning their backs on confusion and seeking spiritual fellowship with others who have taken the same stand as they in India and around the world. If anything we have written sounds like gloating, we have failed again. To rejoice over error is always wrong.

Now, I want to return to the heart of the matter between us. This, I believe, is in our attitude toward the Word of God, the Bible. The Constitution of the CSI 'Accepts the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith.' However, you did not print Note (i) on the section, 'The Faith of the Church.' The note reads: 'The uniting Churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian faith.'

The Creeds are very plain and their wordings, taken in their historical sense, are also very clear. The Apostles' Creed says that Jesus was born of the virgin Mary. What type of mental gymnastics allows Dr. Macphail to say of the biblical record, 'Do we find it hard or impossible to believe the story? Then let us go with Mark, John and Paul.' On what basis does a Christian man seek to excuse someone from belief in the virgin birth if the Bible and the Creed he professes to believe declare it? The point is that there is precious little difference in denying the Word of God or in excusing its denial—actually providing an excuse for unbelief. If a man does not believe in the virgin birth of Christ or excuses someone from believing it—he excuses them from many other foundations of our faith—the prophecy of Isaiah 7:14, the miracle of Luke 1:34-37, the accuracy of the Bible itself. Do you also believe, as Dr. Macphail, that Mark, John and Paul found it hard or impossible to believe in the virgin birth of our Saviour? I hope not! Was not Luke, who gives the most detail of the virgin birth, the companion of Paul and acquainted with his doctrine? Did not Luke set forth in his gospel 'those things which are most surely believed among us?' If one does not believe the story of the virgin birth, he may go with Macphail, but not with John and Paul!

Further, Mr. Priestley, you have not, I feel, been quite candid with your readers when you say that all the men of the CSI believe in the 'incarnation'. You know, and I know, though perhaps few of our readers realize, that the word, 'incarnation', has become a very slippery word in modern theology. It can mean what it has always meant: the Son of God becoming flesh in the womb of the virgin Mary. But, the word is also used in modern theological double-

talk by those who do not believe in the virgin birth to mean, 'Christ in you, the hope of glory.' In other words the incarnation was not something that happened only to one historical person, Jesus of Nazareth, but the incarnation continues today in the lives of many individuals. This, of course, is confusion of terms, doctrines and meanings. You have very carefully said that all the ministers of the CSI believe in the 'incarnation'. Would you be willing to say that all the ministers of the CSI believe in the virgin birth of our Saviour? In your defence of Dr. Macphail, you have said nothing more than that you abide by Note (i) of the CSI Constitution quoted above. The inference is that the phrase 'born of the virgin Mary' in the Apostles' Creed is one of those phrases to which you and your fellow members of the CSI have decided it is not necessary to yield assent. This is terribly sad.

Let us turn to your defence of Dr. Hanson, by placing me in opposition to Paul. The Lord in emptying himself laid aside his glory, not his Deity. So sure was our Lord of the historicity of Jonah that he said, 'The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.' Our Saviour did many mighty miracles, perceived what was in the hearts of his friends and enemies without their speaking a word, upheld all things by the word of his power and claimed, while on earth, 'Before Abraham was, I am.' Dr. Hanson has come as near blasphemy as a man can come in asserting that Jesus was a child of his day because he treated the book of Jonah as being truly historical. Dr. Hanson claims greater knowledge for himself than he is willing to grant to our Saviour!

Next let us consider Dr. Hanson's Greek scholarship and the implications of his denial of eternal punishment. Grant his scholarship! Do you, sir, dare grant his interpretation? You have said you do: 'He may be right.' Consider Matthew 25:46 in any version you like. Here, 'everlasting punishment' and 'everlasting life' are contrasted purposefully. The Greek word for 'everlasting' is the same in both instances. It is the same Greek word translated 'everlasting' in John 3:16. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' You may carelessly say, '*Biblical Witness* may be wrong.' However, if we are wrong, what is left of the Gospel? What are we to offer poor sinners together with the forgiveness of their sins? Is it not *everlasting* life? Here, dear friend, good common sense far exceeds the fatal mistake of unthoughtful scholarship. This is the kind of scholarship that has confused many and is sending many on to a place that is just as eternal as eternal life.

We are not hard put, as you suggest, to adduce other evidence. We feel the two examples adduced are quite sufficient for our purposes. Your reply and manner of dealing with them make the basic point amply clear to anyone willing to compare Scripture with Scripture, statement with profession. The CSI does not believe the Bible to be what it claims for itself. The CSI does not really believe the Creeds and has written into its constitution a provision to that effect.

The position which you maintain and defend is very similar to Hinduism. There is room for everything. The only cardinal sin to claim, 'This, and this alone is the truth, the only way.' If I were to adduce ten thousand denials by CSI leaders of the deity of Christ, the hope of eternal life, the truthfulness (historicity) of the Word of God, you would still maintain your position that there is no certain truth in the Bible and Creeds but that all the different individuals of the CSI are free to assent or not to assent to any biblical truth. To argue on such a basis would be to no one's edification. When you can refer to the book of

Jonah which our Lord affirms to be historical and say, 'Historical or not, the Word of God is in those books,' what poor Canaanite or Perizzite could trust a book or a Saviour like that? How would he know what the Word of God was? How would he know what to believe? And, Mr. Priestley, how do you know what to believe? To the extent you grant liberty of interpretation, to that extent you admit that you also may be wrong.

Here then is the difference between the CSI and biblical Christianity. The Bible and Bible doctrine are to be offered without any reservations, written or mental. 'Jesus loves me. This I know for the Bible tells me so.' Biblical faith is that simple. Yet, differing in many ways denominationally, those of simple faith can unitedly and wholeheartedly offer the Word of God to be what it says it is and the Christ of the Bible as one who will do what He says He will do—eternally! Praise His wonderful name. His Word shall never pass away. His mercy is everlasting. His truth endures to all generations. He is the same yesterday and today and forever. His Word partakes of the nature of His being. It demands our assent.

The god of the CSI is another creation—one to whose word, commands, miracles, prophecies and promises a man may or may not give assent. You have created a new religion. Yet, it is old. It was in Eden that Satan first insinuated the root of all false religion, doubt of God's word, when he said, 'Yea, hath God said?'

Of the day of Judgement, we may be sure. The men of Nineveh will be there and also those who thought that Jesus was a child of his day when he spoke to them of their need of true repentance on the shores of Galilee. But, not one believer will be in the Judgement. Our Judgement took place 2,000 years ago on the cross of Calvary. They that are in Christ shall not come into condemnation. I certainly agree with you that we may, in this life, suffer as Christians for the measure in which we judge others while refraining to judge ourselves and also bring upon ourselves the Lord's chastening hand by our many sins. Yet, it is my earnest prayer that not one soul within the reach of either of our ministries shall be present in the Judgement. How sad to have the offer of complete forgiveness and not to receive it!

I have not judged Dr. Hanson's or Dr. Macphail's eternal condition. I have judged their teaching in the light of God's Word. This is allowed even in your doctrinal statement and you may be assured that I would far rather see the CSI correct and reform itself in accordance with the teaching of the Scriptures than I would be to see thousands more leaving her.

The grace of our Lord Jesus Christ be with you.

Sincerely in Christ,
JOHN L. DORSEY
Editor *Biblical Witness*.

825, East Patel Nagar,
New Delhi-8,
October 19, 1966.

II. ACADEMY ON CITIZENSHIP

A Six Months' Course on Encounter with Modern Problems

Dear Bishop,

For sometime now we have been thinking about the possibilities of starting an Academy at the Ecumenical Christian Centre to offer an annual six months' course on Citizenship to carefully selected men and women from the various churches, institutions and other agencies in the country. Friends in the World Council of Churches and several leaders in India have encouraged us to launch on the scheme. This course will be an attempt to study the forces and programmes at work in social, political and economic

spheres. It is hoped that clergy men, college lecturers, high school teachers, social workers and other qualified and competent people will be sponsored by the churches and other agencies whether they are the constituent members of the Ecumenical Centre or not that they may be equipped to help the communities for greater involvement in nation building. The churches give a lot of attention to the training of full-time ministers and church workers which of course is greatly needed. It is also essential that we should now have trained men and women who will help the congregations and the community around for a deeper involvement in the development programmes of the country. We find that very often Christian communities live an isolated life from the wider community. We have not felt that as citizens and as Christians we have a responsibility in such matters. The full significance of the Christian gospel has to be understood and interpreted in the light of what is happening in the country today. A time has come when we should think in terms of training our own missionaries of a new type who will interpret to Christians the Christian understanding of man and community. These new missionaries will not be full-time workers, but men who are already in service but who will have this additional training to help the congregations for active participation in the various development programmes. These men will also act as contact persons with the government and other secular agencies.

In order to sharpen our own thinking on the matter we called together a Consultation on the 2nd October 1966, at the Ecumenical Centre. The recommendation of the Commission is enclosed herewith. We are conscious that this is not a small undertaking and therefore we shall not launch into it without the sympathy and co-operation of the churches and other Christian agencies who will have to sponsor trainees. The starting of such an Academy will involve a lot of organisation and planning. We have to seek the co-operation of the Planning Commission—particularly its Public Co-operation Division and other relevant departments and also the allied departments of the State Governments. Also we have to secure the help of various secular and Christian agencies to supply us the teaching staff.

Churches which are over-burdened with financial responsibilities will naturally hesitate to make any immediate commitments. But we feel this is a matter that should be given priority. If the churches do not move fast to cope with modern situations, our Christian witness may become ineffective. However, we hope the Churches will see the vision for the present and future and act accordingly. If the Centre could train say about twenty people a year, then we shall have in ten years time two hundred trained men and women on the field in the various parts of India striking a new note which may help to change the image of the Church. Certainly this will not be a mean achievement. But this cannot be undertaken without the full and wholehearted support of the churches. In the light of comments we shall arrange a larger Consultation and if we are encouraged we shall make arrangements to open the Academy. The proposal is that we should start the first course in April 1968. We shall be grateful to you if you will see the significance of this in the light of our Christian witness in India today and let us know of your initial reactions.

Seeking your prayers and co-operation,

Yours ever

THE REV. M. A. THOMAS

Director.

Ecumenical Christian Centre
Office : 20, Ramakrishnappa Road
Cox Town, Bangalore-5
1st November, 1966.

THE DIOCESES



DIOCESE OF MYSORE

The Consecration of H.D. Luther Abraham as Assistant Bishop of the Mysore Diocese

at St. Mark's Cathedral, Bangalore on 17th November, 1966

It was mentioned more than once during the day that this was an historic event, marking the first appointment and consecration of an assistant bishop in CSI. In this case the special reason was the growth of the Mysore Diocese because of the accession to CSI of two other Church bodies since 1958. Although asked by the Synod to divide, the Diocesan Council had twice (in 1961 and 1965) asked to have instead an assistant bishop. This was finally approved by the Synod of 1966, which also finalised the new rules under which the appointment of the first assistant bishop was made.

The new bishop, so appointed and consecrated on 17th November, is the Rt. Rev. H. D. Luther Abraham. He was born in 1908 and was a graduate of Madras University as well as the United Theological College, Bangalore, where he obtained his B.D. in 1937. His ministerial service, with the exception of one year teaching at the Tunkur Seminary, has been entirely in the Bellary District, first as an ordained minister of the SIUC and then as a Presbyter of CSI. He has worked for eight years in country pastorates, and for the last 20 years in Bellary itself, where he was for ten years Area Chairman. He is a man of rigorous nature, forthright speech, and outstanding zeal for the pastoral and missionary work of the Church. He has twice visited the United Kingdom and Europe, and was one of the representatives of the E.A.C.C. held at Bangkok. He has contributed articles to the International Review of Missions.

St. Mark's Cathedral, Bangalore, with its good Choir and fine Organ, has for many years used music specially composed for the CSI Communion Service in English. For the consecration of the Assistant Bishop it was decided to use as well some choral parts already being sung in the Kannada and Tamil congregations, and also to find a place in the service for some other Indian music. 'Holy, Holy, Holy' was sung in English while the first procession of the choir and clergy entered. But when the bishops and others taking part in the Consecration entered, the praise to the Triune God was taken up in Telugu to

a well-known Indian tune. The Confession was sung in Tamil, and there was a Kannada lyric between the O.T. and N.T. readings.

The Assistant Bishop-elect was presented to the Moderator, the Most Rev. P. Solomon, who was seated on the Chancel steps, by three Presbyters of the Diocese, the Revds. H. F. J. Daniel, T. E. David and A. M. Bhaskara. The Instrument of Appointment was read by Mr. A. Gunamony, Honorary Treasurer of the Synod. The Sermon was preached by the Bishop of the Diocese, the Rt. Rev. N. C. Sargant from a text in Acts 20: 28, 'Take heed to yourselves and to all the flock in which the Holy Ghost has made your bishops (R.V.), which he said was the only verse in the four Gospels and Acts which contained the word translated here as bishops. It was also a key to the understanding of this Service itself in which the true Consecrator was God the Holy Spirit, the giving of a Bible to the new bishop a solemn reminder that he should always take heed to himself to reading, meditation, preaching and teaching, and the giving of the Pastoral Staff an apt warning that he should take care of the flock of which the Holy Spirit has made him a bishop. The consecration of a new bishop was like a sword thrust into the hearts of the other bishops present and reminded him and the other CSI bishops of the leaflet given to them at their own Consecration by Bishop Jacob, containing the warning of Archbishop Fenelon, 'Nothing could be more terrible than to become a bishop without realising the episcopal duties'.

The preacher went on to say that this Consecration was an historic event, in which the Mysore Diocese was setting another good example. In order that it should be a good example, careful attention should be paid to the principles enunciated by the recent Vatican Councils in its document on the Pastoral

Office of a Bishop concerning Auxiliary or Coadjutor Bishops, namely (1) No diocese, where there is need, should hesitate to ask for one or more assistant bishops, (2) All faculties should be given to him for his work and to safeguard the dignity of his office, and (3) there should be no detriment to the unity of the diocese and the authority of the diocesan bishop. If the Mysore example was a success, there might be a few more bishops in C.S.I. which might not please everybody. But one of the good things which C.S.I. had done was to familiarize the office of the bishop. One not only got to know more bishops in the flesh, but in the spirit as well. The preacher therefore closed with brief sketches of bishops of whom he had read and who had inspired him to fulfil the vows which he had made at his Consecration. Bishop Dealtry of Madras thought so little of ceremony that only the clergy were present at his installation. Bishop Sargant, the brilliant assistant bishop of Tinnevely, brought up and educated in India, but whose kind and loving manner of address to all classes attracted people. Bishop Whipple of Minnesota, U.S.A. tried for 40 years to see the face of Christ in those from whom differed. It overpaid him, he said, a thousand times. Bishop Ridley, one of the first Anglican bishops, was called to preach before the King of England and was asked afterwards to give a plan to help the poor the starving people of London. The Roman Catholic Bishop of Liverpool, now Archbishop Heenan visited the schools, hospitals and the homes of the sick in each parish of his diocese and provided a good model for bishops in India, who like him are heads of minority communities.

After the sermon the Examination of the Bishop-elect began at the Chancel steps. During the singing of the *Veni Creator*, the other bishops present, Benjamin, Sundaresan and John, together with the three presbyters who had presented him, gathered around the Moderator for the laying on of hands. Then the new Bishop stood between the Moderator and the Diocesan Bishop on the Chancel steps while the Moderator declared Henry Divakara Luther Abraham was now a bishop and the congregation sung the Doxology in their different languages.

During the Service the movements had been accompanied by graceful and appropriate music by the Cathedral Organist, David Sebastian. After the Revd. David Wilcox had sung the

Litany, the offertory sentences were said and sung in Kannada. The Kiss of Peace was passed on to the congregation by the four bishops and the Bread and Wine were brought up by representatives of the clergy, the Women's Order, and Women's Fellowship. The Prayer for the Presence was sung in Kannada after some delay because the bhajana party were not ready. The introduction of these unusual and different musical settings caused slight hitches. There was also delay in starting the 'Lift up your Hearts' which should have been sung in English, because a new Organist had taken over and did not give the note. The Moderator, who presided over the whole Service with vigour and alertness, came to the rescue. The new Bishop first received Communion with his wife, three sons and daughter-in-law. During Communion a Tamil lyric was sung. After the Benediction two hymns of praise were sung while the two processions left the Cathedral.

Immediately after the Service, there was a meeting of the Mysore Ministers' Fraternal in the Parish Hall at which the new Bishop read a paper on Pastoral Visiting which attracted lively discussion. In the evening there was a reception in St. Mark's Cathedral parish hall and grounds. Tea was arranged by the Women's Fellowship branches of Bangalore. The guests met afterwards in a shamiana, when there was a reception to welcome the Moderator and felicitate the Assistant Bishop. The Revd. J. R. Chandran, Principal of the United Theological College, was the speaker and specially mentioned that both the Moderator and Bishop Abraham were old students of the College like most other C.S.I. Bishops. Garlands and gifts were offered to the Assistant Bishop, to the Moderator and the other bishops present by the Diocese and a few pastorates, after which the Moderator replied. He spoke of his long friendship with Bishop Abraham and his special qualities, who also replied. There was also a word of thanks and congratulations to the Revd. H. F. J. Daniel, who had helped much with the arrangements for the day and had given the use of the Cathedral and its premises.

The final act of the day was an evening Service at which the Assistant Bishop preached. His sermon was based on II Cor. 3: 5 & 6: 'There is no question of our being qualified in ourselves: we cannot claim anything as our own. Such qualifications as we have come from God'. In it he spoke about the three dangers which were besetting the Diocese: self-complacency, reliance on its Constitution and dependence upon its income from properties. The one resulted in a self-righteous and critical spirit, the

second in a state where we are not able to trust in the guidance of the Holy Spirit, while dependence upon income from property caused a deterioration in the spiritual character of the ministry. This danger was foreseen and provided against in the history of Israel, when at the time of Joshua's land settlement, the Levites were given only cities to dwell in rather than being allotted land along with the other tribes.

The preacher finally declared that Paul had no less stupendous problems on his head in the Church at Corinth and was able to solve them to some extent because he acknowledged that it was not through his own ability or intelligence that he was able to do this but only through the grace of God working in him. With these moving words and a prayer by the new Bishop, the service was almost over, leaving in our minds the strong impression that the grace of God was already at work in his heart and the hearts of all those who had taken part in this historic and memorable day.

N. C. SARGANT,
Bishop.

MADHYA KERALA

Jubilee functions in Kottayam

It was on May 8th, 1816 that the Rev. Thomas Norton, the first ordained Anglican missionary to come to India, together with his wife and 2 year old son landed in Cochin to begin the work of the CMS in Kerala. Together with Benjamin Bailey, Joseph Fenn and Henry Baker, Thomas Norton worked first in the Mission of Help to the Syrian church, which at that time was passing through difficult days. However in 1836 co-operation with the Syrian church had to come to an end and the CMS missionaries sought to preach among the non-Christians. This had been the ultimate purpose of the Mission of Help from the very beginning as it had been hoped that the Syrian church would be assisted in the task of preaching the Gospel of Christ to those outside. As the CMS missionaries went about their new task several Syrian Christian men came forward to help them over the years and the result of this joint endeavour or partnership was the establishment of the Anglican church in Kerala. At first under the Bishops in Calcutta and Madras this was formed into a separate diocese in 1880 and continued as such until 1947 when in the time of the sixth Bishop, the first Indian Bishop of the diocese Rt. Rev. C. K. Jacob, the church became part of the Church of South India. Over the years many converts had been won amongst different groups of non-Christians and

the Syrian section had also grown until in the Jubilee year the Diocese numbered over 95,000.

Under the leadership of the present Bishop the Rt. Rev. Dr. M. M. John the diocese had arranged elaborate jubilee functions. For a whole week meetings were held in a specially erected pandal but the main day was Saturday Nov. 6th when there were both the Thanksgiving Service in the cathedral and the Public meeting.

For the Thanksgiving service the cathedral was full and over 1,000 received the Holy Communion when Rt. Rev. T. B. Benjamin celebrated the CSI Liturgy. Delegates from nearly every congregation brought their offerings for the Jubilee fund. This will be used for building up the Mission work in Palkal and for strengthening and helping the poorer sections of the Madhya Kerala Diocese. For although a small group has severed connections with the CSI and formed a new church the great majority of the members of the poorer churches are remaining within the Diocese. The Metropolitan of the Mar Thoma Church preached the Jubilee Sermon a fitting link with the Mission of Help to the Syrian Church started 150 years ago. Among the great crowd in the Cathedral were His Excellency the Governor of Bombay Dr. P. V. Cherian with Mrs. Cherian, and Mr. John Lawrence who attended as representative of the CMS London and had come out especially for the occasion.

In the afternoon Dr. Cherian presided at the public meeting and Mr. Lawrence brought the greetings from the CMS. Other speeches were by Rev. P. J. Isaac, Mr. M. P. Govindan Nair, Rev. Dr. C. E. Abraham, and Rt. Rev. Philippos Mar Theophilus. A notable feature of the meeting were the representatives on the platform from the Roman Catholic and Syrian Orthodox churches. All the speakers spoke appreciatively of the work done in the past 150 years.

But the Diocese has not seen this Jubilee only as a time to look back but also as a time of preparation for the tasks ahead. During the Jubilee week the Rev. Dr. A. John was the speaker at convention meetings and this was followed up when he visited many of the congregations and pastorates in the following weeks. There is much prayer for revival and new awakening. The Diocese has many problems and many opportunities; indeed it would be surprising if this were not so. That has been the case for the past 150 years and those who have gone before have done what they did under God by tackling the problems and seizing the opportunities. May the Church in Madhya Kerala grow in love and peace, in power and praise under the guidance of the Holy Spirit of Christ.

The History of the Diocese is written in a book by Miss Eira Dalton called 'Fellow workers with God' published at CMS Press, Kottayam.

SOUTH KERALA DIOCESE

Sri S. J. Silas:—Sri S. J. Silas passed away at his own residence in Trivandrum on 22nd Nov. 1966 at the age of 72. His early life was spent in Ceylon. There he was President of the 'Indian Christian Association in Ceylon.' When he came away from Ceylon he was appointed as the General Manager of M/s. A. V. Thomas & Company at Alleppy. There he was elected as the President of the Alleppy Y.M.C.A. and of the Rotary Club. His last years were spent in Trivandrum. There also he was very active. He was President of the Trivandrum branch of the N.M.S. and also of the N. M. S. and a member of the board of directors of the National Council of Y.M.C.As.

On the 22nd he had a severe attack of pain in his heart. Very efficient doctors came to his aid, but he passed away after a few hours. The funeral was done in Trivandrum M. M. Church Cemetery at 8 a.m. on Thursday the 24th by Bishop I. R. H. Gnanadasan. Besides his own people there was a good number of Hindus and Mahomedans among the large number of mourners that followed to the cemetery.

Sri Silas was a faithful devotee of Jesus Christ, and he took part in all Christian activities, he gave freely to Christian cause. In him we lost a faithful friend, a true guide and an able leader.

The New Medical aid at Nellikakuzhy:—About 40 years ago there was a good mission hospital at Nellikakuzhy. The hospital building was in one acre of land with very spacious rooms for in-patients. Besides the residential doctors, eminent doctors like Dr. Somervell from Neyoor used to go for treatment once a week. But misfortune fell upon the hospital and the mission sold the building and the property to the Catholics who have turned it into a Church. Yet the need for a hospital was keenly felt ever since. So a small attempt is now made to start a dispensary as a temporary measure. The Church from its own fund buys the necessary medicine. Doctors from the Government Medical College in Trivandrum go and treat the patients purely on voluntary basis. Both Christians and non-Christians go, taking it as a social service. For the medicine alone a charge is made, meeting the deficit from the Church fund. About one hundred patients are treated every week. Thus a great need is met by the Church.

REV. S. M. LEISTER.

YOUTH MISSIONARY FELLOWSHIP

Diocese of North Kerala

The youths of the Diocese of North Kerala attending the annual Diocesan Youth Conference in May 1963 at Mahilalayam, Alwaye were given a definite challenge to dedicate themselves to Jesus and lead a life glorifying their Lord and Saviour wherever they were put up. Nearly a dozen youths came forward and dedicated their lives to Jesus. These youths then decided to form themselves into a fellowship and tried to build a prayer life. Year by year this Fellowship increased to a number of 75 at present. They were able to hold the first Retreat at the Diocesan Retreat Centre in October last year.

At the Retreat camp last year a committee was formed to carry out the plans suggested by the General Body. Accordingly as a first step towards fuller dedication to Him, it was decided to set apart Saturday for special prayer and intercession for all members of the Fellowship. A prayer cycle for prayer and intercession of all the church workers of the Diocese were also distributed to the members. Special prayer subjects were also supplied as and when necessity arose. Study booklets of the Diocesan Youth Conference theme were also sent to the members before-hand for their study and preparation for the conference.

After last year's annual Retreat a one-day Retreat was held on the 6th May 1966, and the 2nd annual Retreat was held this year from the 21st to 23rd October at the Retreat Centre, Shoranur. Members attending the Retreat went out for out-door preaching. Nearly half the members were attending all the meetings.

The members of the Fellowship give a free-will subscription towards the expenses of the Fellowship.

At the 2nd annual Retreat held last October it had been decided to take up a place, which the Diocese would offer, as a centre of our evangelistic activities and gradually to support the same fully in men and money by the Fellowship itself. Some of our members are already in some Bible Schools and we hope one among us would come out to be a Missionary. The regions comprised in the Diocese of North Kerala have many places where Gospel Light has not so far reached.

The task ahead of the Church in India is tremendous, because the Christians in India are only a microscopically minor community. To take up this tremendous task of tomorrow, the Christian church in India has to have a real living and dedicated members. What to do to have it? The

youths in the Church have unavoidably to face it and shoulder this great task of evangelising India. So please pray for us, that our feeble efforts may fetch yields to the glory of His Holy name and for the extension of His Kingdom.

F. W. DEVADAS,

Shoranur

Secretary.

16th November, 1966.

COIMBATORE

Tirumaraiyur Final Year Theological Students at Coimbatore for Training in Industrial Evangelism

Fourteen Theological students of the Tamilnad Theological College, Tirumaraiyur, accompanied by a staff were in Coimbatore from 31st August to 12th September for Industrial Training. The training was most efficiently planned and arranged by Rev. H. R. Martin of Coimbatore Diocese, whose untiring efforts for the success of the course is worthy of mention.

Rt. Rev. Joseph Samuel, Bishop in Coimbatore, welcomed the members and gave an encouraging talk about the importance and value of industrial evangelism. The Bishop encouraged every one to think on the right lines by his frequent presence and good advices. His help during the whole course contributed a good deal to the success of the course.

Dr. T. Koilpillai, Professor in P. S. G. College, Coimbatore, was almost the backbone of the course. By his talks and guidance he enabled every one to see how the gospel could be related to the industrial situation. He led every one to tackle the problems which are usually raised in industrial centres. His suggestions were all in keeping with the spirit of Christ and relevant to the present day. Bible studies relating to this subject were conducted by Rev. Thangamuthu, Rev. D. Thangasamy and Rev. H. R. Martin.

Addresses on this subject were given by Mr. T. A. Nagarajan, Dr. P. H. Daniel, Mr. C. Govindan, Mr. S. Vethapuri, Father Kulandasamy, Mrs. Sathianathan, Mr. Rajadurai Michael. They were all useful in giving a real insight into the type of work that is needed among industrial people.

Added to this a direct knowledge of the industrial life was made possible by the visits to various industrial centres such as the Pioneer Mills, Lakshmi Mills, Mathukarai Cement Factory, Ganapathy Textiles, P. S. G. Institute. Visits to the houses of some industrial workers were also arranged. These also helped to know some of their problems and needs.

Some of the ways by which problems raised in an industrial society could be

[JANUARY 1967]

solved were discussed and dramatised which added to the usefulness of the course.

In the present set up in India in which we are faced with the industrialization of the country, training courses such as these are very necessary not only for persons working in industrial areas, but for all those who are engaged in evangelism.

J. P. ALEXANDER.

Tamilnad Theological College,
Tirumaraiyur, Nazareth,
17th November, 1966.

MADRAS DIOCESE

The Madras Christian Council of Social Service arranged a public meeting on August 11, at 6.15 p.m., at St. Christopher's College, Vepery. To a packed audience of Christians from the churches in the city of Madras, Dr. Arulappa, Archbishop of Madras, Mylapore, spoke on the vital need of Christians waking up to their responsibilities to their needy fellow-citizens. 'The principle on which Christian social service is to be based is Charity' he said, 'not cold almsgiving, but a sacrificial love'. This call was taken up by Dr. Lesslie Newbigin, Bishop in Madras, and co-chairman with Dr. Arulappa of the newly-formed Madras Christian Council of Social Service. In a few burning words, Dr. Newbigin challenged his hearers to realise that it was the duty of all Christians to give themselves in service, so that men would know that Christians were people ready to help others.

Mrs. Gopal Ratnam, J.P., gave a picture from her own experience of the work awaiting those who will help destitute and delinquent children. The audience were reminded by the Rev. Fr. A. J. Adaikalam that beggars are human beings, and though many are 'professionals', there are others who need constructive help from the public. Dr. M. Santhosham warned against any condescension in an approach towards the slum dwellers, and he appealed especially for help from doctors and other members of the medical profession to man dispensaries, or spend one hour twice a week in a slum.

Stella Maris Social Service League and students of St. Christopher's College pin-pointed in dramatic form the challenge of social service. Each member of the audience was given a brochure in Tamil or English concerning aspects of social service for Madras, with a map giving the slums and churches of the city. A detachable form was included in the brochure, detailing services needed, to be filled in and returned to the Council.

Four Bible Studies on the Epistle to

the Hebrews were conducted by Canon Douglas Webster, Professor of Missions, Selly Oak Colleges, Birmingham, at St. Andrew's Church, Egmore, at 6.00 p.m., daily from August 23-26.

Missionary Sunday was observed on August 28, with a special appeal from the Bishop in Madras asking for prayers and support of all the pastorates and institutions in the Diocese for the Overseas Mission in Thailand, the training of Papuan Christian leaders, the Nirmal, Madras City and Avadi Missions, Jothi Nilayam and the Muslim Work in the city.

Christian Ecumenical Youth Rally was held on August 30th at St. George's Cathedral, Madras, for the young men and women of all Christian denominations in the city. An Ecumenical Dialogue Meeting was also arranged in the Cathedral Compound on September 8th for all Christian Clergy, Missionaries and laity. The Rev. Fr. Ignatius Hiruthayam, S.J., spoke on 'Inter-faith Dialogue.'

The Diocesan Youth Conference was held in Madras Christian College, Tambaram, from September 23-26. It began with the Service of Inauguration at St. George's Cathedral, Madras, on the 23rd evening followed by a Public Reception and Tea presided over by Dr. A Lakshmanaswamy Mudaliar, Vice-Chancellor, University of Madras. The Rev. Fr. G. Francis, S.J., gave the address. The Bishop in Madras conducted a series of bible studies at the conference.

A Conference for Laymen of City Churches was held at the Corley High School, Tambaram, from October 21-23. Care was taken to send as delegates, as far as possible, independent laymen and women who are not in Church or Mission employment. This conference was the outcome of the conference for city Presbyters held last June. Seventy-seven lay men and women participated. The Bishop and Mr. C. T. Venugopal were the leaders. Bible studies, addresses, group discussions were held on the theme: 'The Christian in the world'.

JAFFNA DIOCESE

Ter-Jubilee—1816-1966

Meaning and Significance of a Jubilee

The institution of the Jubilee takes us back to the early history of Israel and is an extension of the principle of the Sabbath. Originally, the Israelites were asked to observe every 7th day as holy; the idea was later extended to the 7th year and finally to the year that comes at the end of seven such periods of years. 'And you shall hallow the 50th year, and proclaim liberty throughout the land to all inhabitants; it shall be a jubilee for you . . .', says

the book of Leviticus (25:11). Slaves were to be freed; there was to be no sowing or reaping or any land transaction. It was a year of freedom and rejoicing.

The basis of Jubilees has now changed from the number seven to multiples of 5 and 10; and they are not celebrated with the same intensity or for the same duration as in Old Testament times. Jubilees are now usually celebrated with a few events crowded into a few days and celebrated as anniversaries and not as having an intrinsic significance of their own. It is in this modern sense that our celebrations are also taking place.

The American Mission and its Jubilees

The American Ceylon Mission commenced when three couples, viz: Rev. and Mrs. James Richards, Rev. and Mrs. Daniel Poor, Rev. and Mrs. B. C. Meigs along with the Rev. Edward Warren, arrived and started work in Jaffna during the latter months of 1816. It is now, therefore, exactly a 150 years since the Mission was started. It must be said that it has always been particular about the celebration of its Jubilees.

The Golden Jubilee

The fiftieth anniversary was celebrated with a good deal of gusto. Pamphlets were issued, appeals for money made and various papers were written. The main celebration consisted of a meeting at Vaddukoddai, beginning at 10 o'clock in the morning of the 24th of May; the day was selected since, as the Queen's birthday, it was a holiday. The overtones of the Jubilee seem to have lingered throughout the year and were heard at the Annual Convention held at Uduvil on September 27th. The Mission also took the opportunity during the year to set up a Church Council called the 'Ecclesiastical Association' of which Pastors and church representatives could be members. So perhaps, it might be said that it was really a Jubilee in the old sense of the term.

The Centenary

The Centenary Celebrations, the memory of which probably still lingers in the minds of many now living, took place for four days from October 10th to 13th, 1916, at Vaddukoddai. Describing the event, the *Morning Star* of those days said, 'The great church at Vaddukoddai filled to overflowing for 4 successive days of absorbingly interesting meetings, with from 1,600 to 2,000 Christians, was visual evidence of a great record worthily commemorated. As day by day the trials and triumphs of bygone days were unfolded, one obtained a glimpse of the greatness of the task accomplished.'

The American Board had sent four representatives: Mr. and Mrs. F. H. Warner and Mr. and Mrs. E. L. Smith. There was a large delegation from Malaya and representatives from various Missions working in India and Ceylon. It was announced that the Centenary Fund, which had been collected from local Christians over a period of ten years, had reached nearly Rs. 22,000. There were eloquent speeches from visitors and local men and women. The whole thing was wound up by the Jaffna College Prize-Giving, at which Mr. E. B. Denham, then Director of Education, spoke. The entire proceedings must have been fraught with tremendous inspiration.

The Centenary left two lasting literary monuments; one was Miss Hellen I. Roots' 'A Century in Ceylon' and the other Rev. C. D. Velupillai's 'A History of the American Ceylon Mission'. The first was published before the celebrations; the second, published six years later, two years after even the author had passed away, contains an account of the celebrations themselves. Rev. C. D. Velupillai's treatment is much fuller and embodies a good deal of patient research. It will always continue to be a standard work of reference to those who need information on the first 100 years of work of the American Ceylon Mission.

The 125th Anniversary

The 125th Anniversary was conducted on a more subdued scale, as befitted the War years, in October, 1941. All members of the Mission met for a Retreat at Uricadu, where the Rev. Lakdasa de Mel conducted a Retreat for them on the 18th and 19th. On the 20th there was a public meeting at which the speakers were the Rev. G. H. Marsden, then Moderator of the General Assembly of the South India United Church, Mr. J. V. Chelliah, Miss E. P. Raju and the Rev. S. K. Bunker. The meeting was followed by a garden party.

The Changing Element in the Mission

The Mission that celebrated the 125th Anniversary was not the same as that which celebrated the Centenary; and of course, the Mission that celebrates the 150th Anniversary is different from both. Owing to the long demand for Devolution, the Mission had been reconstituted in 1938; and Mr. T. C. Rajaratnam had been elected the first national Chairman. Nationals had all along been associated with Missionaries in all celebrations. But it might be said that in 1866 and 1916 the Missionaries celebrated and the Nationals were merely associated with the celebrations; in 1941, the Missionaries with the Nationals celebrated. Now it may be

said that the Nationals celebrate with the Missionaries.

And this is as it should be. The Mission, its character and composition were not ends in themselves, but means to an end or purpose. The meaning of the term 'Mission' is that which is sent forth. It was, therefore, applied to a group of persons who went from one place to another to discharge an errand; and when the Missionary movement came on, it naturally acquired the name. Since it applied to those sent from their country to other lands to preach the gospel, that it should have had something foreign about it in the land to which it came should have been expected. However, now that the American Mission has been so long, it would have been a serious reflection on the genuineness of its aims, had it retained its old character and composition. It is because of this reason that not merely here but in all lands which were formerly called the 'Mission Field' Missions have merged in the Church.

The Unchanging Element

When the Mission merges in the Church, it is its character and composition that change. Its aims and motives do not change; its spirit does not change; its faith does not change. Our aims are the same as those of the six young men who met under a haystack at Williams College in 1806, the same as that of the Missionaries who embarked from Salem and Philadelphia in 1812 and of the seven Missionaries who arrived here in 1816. We may not lay the same emphases or adopt the same policies or use the same methods: these change with times and conditions. But to preach the gospel of Jesus Christ was their aim; and it remains our aim. And may their spirit and the undying hope that inspired them inspire us.

Retrospect: Criticisms Considered

Looking back upon the work of the American Missionaries, it is customary for many to find fault with them for the heavily institutional nature of their work. Though other Missionary Societies in Ceylon have also planted schools, few of them have gone in for any other type of institutional work on such a scale. Indian Missionary institutions are of much greater range and variety; but the areas concerned are vaster. The area and the size of the Church growing up here, on the other hand, were much smaller. So, the charge might be made that the stress of our Mission on institutions was much greater than it need have been.

But it must be realised that our Missionaries were American Congregationalists. They came from the most enlightened sector of American society. It was a society that laid tremendous stress upon education and high standards

in all respects. And when they came here they thought it their duty to put into effect all that Congregationalists in America believed in at that time. It was unthinkable to them that Christians should be illiterate, or dwell in insanitary conditions, or be vexed by constant disease or that they should remain indifferent to the intellectual currents of the day. So they built schools and hospitals; set up a Printing Press, started a newspaper and published an endless series of books.

There are those who criticise the policy of the Mission in the light of subsequent events. This is to display the cheap wisdom that comes after events; but it does not reckon with all points involved.

In the first place, could those events have been foreseen more than a hundred years ago? When neither the State nor the people had shown any concern about education or health facilities, who could dream of the Welfare State? When everybody was asking for schools, how could it be imagined that the time would come when the State would take over all schools? In the second place, though the State has taken over all schools, the question is, whether it was right in so doing? Does the Welfare State necessarily involve nationalisation of education and the vesting of properties? In the third place, because a policy is considered a failure now, it does not mean it was a failure then. Then there were no schools and no hospitals; because Government has taken over schools and has a large number of hospitals now, we cannot say that the Mission was not doing an important piece of work all through the 19th century. However, the situation might have changed, nothing can undo the service that has been done.

There are others who criticise the Mission not for what it did, but for what it failed to do. They say that by sticking too close to institutions the Missions failed to push out into the villages, as has been done in India. This is to ignore certain things about the history of Mission work both in Ceylon and India. When the Missionaries came here, Ceylon had been subjected by the Dutch for a 150 years to an extremely fraudulent system of Christianity. Most people in the country while professing and practising their ancestral faiths had pretended to be Christians for the sake of various material gains. The great British traveller Valentia, visiting the country about 1800 said that most people were nominally Christians. So people had learnt to hate and despise a religion which, by force of circumstances, they were forced to profess outwardly without any inner belief. The Missionaries in Ceylon, therefore, had a

tremendous initial prejudice to fight against. Indian Missionaries did not have this difficulty. There had been many powers ruling in various parts of India, belonging to various religions; the parts under the British were under the East India Company which was not interested in propagating any religion. The country came under the British Crown only in 1858; and the British Government never forced Christianity on any one. So, when the Missionaries came, there was greater goodwill for them than in Ceylon. Also it must be realised that the Indian Missions went all out into mass movement work fairly late.

So in judging the work of the American Ceylon Missionaries, we must be somewhat humble. Where we think they failed, we must recognize that they did all that they could have done in the context of that day. That is all that is

demanded of men. Nothing that comes later undoes what has been already done. It is that past which has moulded the present.

The Achievement of the Mission

Looking back over the past 150 years, we see that whatever might be said now of the policies followed then, the Mission clearly did what it considered right and necessary at that time; and what it did has entered the history of North Ceylon and shaped the texture of the present. However when all is said and done, what can be considered the main achievement of the American Ceylon Mission? The achievement of the American Ceylon Mission is that it has planted here a Christian community firmly rooted in the faith, self-reliant and energetic. It is with hesitation that we quote the words of Albert Buckner Coe, who led the Board Deputation here in 1946; we

do so to cure ourselves of the temptation to despondency, to which it is easy to yield. Coe says that coming among our people 'causes one to feel sure that somewhere nearly a hundred years ago the Missionaries made a harvest for Christianity of some of the best people in the Island. Their children's children are now in the churches and they are a cause of pride.'

Therefore, it may be said, that the American Ceylon Mission has fulfilled the purpose of a Mission more truly than many other Missions which have larger communities of Christians and can point to far more institutions than we have. The American Ceylon Mission has created an indigenous Church that, under God's good hand, can get on without too much fostering care from abroad.

S. KULENDRAN.

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